

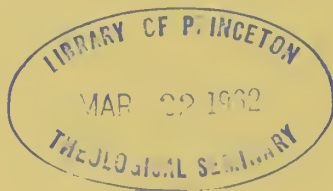
THE CHRONICLE

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[PRICE ONE PENNY.]

THE MISSIONARY'S ENCOURAGEMENT.

BEING THE SUBSTANCE OF THE VALEDICTORY ADDRESS AT LEICESTER.

BY REV. C. A. BERRY, D.D.

YOU are fortunate in the time of your going. You are going out at a time when the churches in England are attaining a simpler, ampler faith in the saving Gospel of Jesus Christ, and are feeling the first throbs and movements of a new and a grander evangelical revival. We are recovering, if we have not recovered, this new confidence and certainty in the Christ and in His Gospel. If ever we lost it, it was not because of the fault of the fathers, upon whose shoulders we are too apt to lay the burden of either overlaying or misrepresenting the Redeemer. They had Him; the fathers had Him, and they made good use of Him. If ever we lost Him it was because of the troubled, feverish time of conflict and doubt that passed upon our own age, and that infected us. But we are here to affirm the truth that these sacred verities in their simplicity, in their saving efficacy, have come back to us as the only credible and the only beautiful thing in God's world. We have been in conflict with doubt and unbelief, with serious and not

with flippant questioning; but, thank God, it is my profound belief that materialism as a philosophy has been conquered by the re-interpretation of Jesus. It is my profound belief that with that new-born or restored love with which our fathers gathered round the Cross, the men of to-day are gathering round the Cross again, because there they find alone salvation for themselves and a saving message for men. And, dear brethren and sisters from the foreign field, be you assured of this—and let this be part of your encouragement—no small part of the force of the teaching of the Spirit which helped us to solve the doubts of the day came from your part in the great field of work. While in England we were passing through phases of doubt and intellectual perplexity, you were saving men, speaking the message that brought light into dark places, and life to peoples who were dying; and the evidence that you sent to us that Christ was not dead, but is living still, and living to save, has helped to bring us into that happier condition in which we find ourselves to-day. No blessing in Christ's Kingdom is of selfish enjoyment. If we have anything to give you, dear brothers and sisters, to-night, it is because you have already helped to give something to us. And in this mutuality of giving and taking we

are realising Christ's own paradox of getting by giving, and of increase by expenditure.

But, my dear friends, will you let me say that you go out not only at a time when we have recovered Christ, but as a consequence you are going out at a time when our churches have recovered their missionary conviction, and are recovering their missionary interest. You will please note that the order is a natural one. Conviction must be recovered before interest can be restored. We have suffered in relation to foreign missions from many doubts. In common with every section of Christian truth and Christian work, Christian missions have been sifted. There have been those in England—thank God, they are a diminishing number to-day—who have taught learnedly about the sufficiency of the ethnic religions for the peoples who gave them birth. I observe that nearly all of you, if not all of you on this platform to-night, are going out to India and to China, to lands that have great faiths of their own, and religious teachers of culture and of power. The heresy did spread and did work mischief for a time amongst certain of our people, when we ourselves were fighting doubt at home, that the religions these peoples possess were sufficient, were the highest possible to them; that we had better let them alone to grow up after the style and mould of their own peculiar thought. I say that heresy worked great mischief for a time amongst us: but its power for mischief is spent, because in our own joyous new baptism into Christ we have remembered—that it is not teachers the world is dying for, that even if your religions in India and China were free from all grossness, were pure, simple, exalted in their ethical teachings, they would but all the more emphasise the necessity for One who, in addition to teacher, could stoop to save the fallen and the broken. I will go farther, and I will say that we are assured of this, that just in proportion to the ethical beauty and exultation of these ethnic faiths is their despair, because the higher the standard they raise the more helpless they make poor human nature feel itself to be, and just because our Gospel overtops all ethnic beauty in the perfectness of its ethical standards it has at its centre One who, when the heart begins to break with the sense of its helplessness, is able to say: "I am come not merely to teach, for you cannot rise to that teaching of yourselves. I am come to stoop to the lowest, to the meanest, to the weakest, to the most help-

less, and to take you up and save you, and by My strength and grace to help you to rise to these heights." It is the Saviour that we need. We are not dying for new ideas or new ideals, neither in Orient nor in Occident; but we are dying, and many are dead, till He come who has the power to forgive sins and to give life, and that is the Christ you are taking out to preach.

And, mark you, the churches now believe, without a shadow of doubt, that this Christ is the only Christ who can save Chinaman and Hindu; the only Man and only Saviour that can save Africa, and that can save the Isles of the Sea; the only Christ who has power to forgive sins, to bring peace and strength into broken and shattered lives. It is because we believe these things so profoundly to-day that we greet you as brethren, as pioneer messengers of the Cross. It is because we believe you are going to take this Christ, so essential to all the peoples of the earth, that we join in hymns of congratulation and of triumph. My dear friends, you are sometimes spoken of as ambassadors of the Cross. It is a noble name, but it has in it an element that misleads. An ambassador is one who goes forth in the name of his king, but he leaves his king at home while he goes to speak for him. But you go in the company of the King; the King is with you all the time, and that must be your support and inspiration. Some of us know at home what it is to feel alone in a crowd; some of us know what it is to feel a sense of helplessness, weakness, insufficiency in the midst of the great problems and duties at home. You will feel the same abroad; but your refuge must be found where we find ours, and your restoration must be drawn from the same source from which we recover our strength and our inspiration. Man may leave you; Christ never. Failure may attend some of your efforts, perhaps tentative efforts; failure shall not finally attend the efforts of Christ. You may seem to think and feel at times as though the battle is lost; but while Christ lives and God's promise in Him is Yea and Amen, the victory will always be on His side. It is for us to pray; it is for us to preach; it is for us to seek that unction and power of the Spirit which always comes associated with the faithful proclamation of the Word; and as sure as God is God, and as sure as man needs God, the God who wants the man will find him, and the man who wants God will find Him, and both God will find man in Christ and man find God in Christ.



FROM THE FOREIGN SECRETARY.

THE valedictory services which have recently been held in Leicester and London have been most encouraging. The Leicester meeting especially was one that will long be remembered, not only on account of the great concourse of people who crowded the hall, and many of whom patiently stood through the long two hours of the service, but especially for the deep and earnest sympathy which was evidently felt in the whole of the proceedings. So long as the members of the churches manifest such sympathy with the missionaries, they are not likely to allow the missionary cause to flag for lack of prayer or material support. There may be danger of a temporary slackening of effort after the special excitement of the Centenary Year, but the Society has been carried forward into its second century on a strong, deep tide of religious feeling which will not slacken, and which is destined to affect many who are not yet touched by its influence.

[No fewer than eighteen new missionaries have been sent out to the field, or will shortly proceed to various parts of it, four of these being representatives of the Australian interest in the Society's work. This also is very cheering, as giving evidence of the continued effect of that wave of spiritual quickening and enthusiasm which brought out so many recruits at the time when the Forward Movement was commenced. The only fact in connection with these new appointments which is disappointing is that, with one exception, they are going out only to fill vacancies, actual or prospective, caused in the ranks of the workers by death, retirement, and changes. It cannot be too constantly and earnestly impressed upon the friends of the Society that, so far from increasing our staff of workers in the great and needy fields which we are trying to occupy, we are at present barely maintaining the number of our staff, and that appeals of need from various quarters, where special blessing on the work requires increased help, have still to be postponed or refused for lack of funds. Even now all the vacancies which exist on the staff are not yet supplied.

THE halt in the Forward Movement, which made it necessary for the Directors to suspend for a time the acceptance of any more candidates for service, has apparently produced amongst students a not unnatural impression that it is of no use offering their services to the Society; yet, judging by the experience of the present year, the Society will require during the next three years at least from twelve to fifteen men more than it has at present at its disposal. If the churches should provide within

that time the additional funds required for the much-needed extension of work in the Telugu and Amoy Missions, and for enlarging the staff at various other centres, the estimate just given of the number of additional candidates for service which will be required will have to be considerably enlarged.

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

THE first year of the new century promises to be conspicuous for loss and gain. We have already lost many valued workers at home and abroad. I have now sorrowfully to add to this list the honoured name of T. Rowley Hill, Esq., of Worcester.

THE gain of the year is a marked advance in missionary interest and enthusiasm. The *two* splendid valedictory meetings at Leicester sufficiently show how things are going, and make me believe that ere long we shall be thankful, and perhaps even jubilant. The influence of those meetings will be felt for many days through the whole country, and in many of our circles abroad.

THE financial statement for the past six months (April 1st to September 30th) is not quite reassuring. As compared with the figures for the corresponding period of last year our receipts for general purposes have fallen off about £1,000. The expenditure has risen, in addition to which there is the adverse balance of £3,365 from last year. I wish I could report more encouragingly. We must, however, remember that, with the exception of Bristol, the statement does not include the results of the annual meetings in many great centres. It is too early to forecast the final balance-sheet, but so far the returns rather increase my anxiety regarding it. Will all our friends everywhere make the best use of the remaining five months?

IN this connection I should like to renew with fresh earnestness an old appeal, and to entreat again all local and church treasurers, direct subscribers, and intending donors to forward money to me as early as possible. I hear occasionally of balances being retained till "next year," and I receive remittances from time to time with apologies for their long detention and late arrival, and I sorrowfully reflect on our drafts on the bank, for which interest is paid out of our funds.

I AM increasingly impressed by the generous hospitality afforded to our deputations in all parts of the country, and am glad to express the universal appreciation that I hear regarding it from our missionaries. The following extract from one of them contains a valuable suggestion:—"It appears in many places as though the hostesses were generally the same from year to year. I have everywhere found them most kind and thoughtful, and it is delightful to hear from them about other missionaries. But might it not widen the circle of interest

among the people of our churches if the deputations were sent to different houses?"

THE last novelty in contributions is £1 4s. from a Ladies' Missionary Tennis Club. The friends who sent this were the fortunate possessors of a tennis lawn, to which they admitted others on certain days of the week for a small subscription. They have kindly furnished me with a copy of their rules, in the hope that others may follow their example.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

IN our next issue we shall be in a position to announce our magazine programme for 1897. Improvements will be introduced into the CHRONICLE, mainly in the direction of securing from the missionaries in the field a larger number of papers specially written for its pages. Care will be taken to maintain the reputation and efficiency of *News from Afar*—the magazine for young people.

INTEREST in the Society's work is rising in the Principality of Wales, and the Directors are seeking by all legitimate and prudent means to foster and develop it. A Welsh translation of the New Year Offering prize volume has been prepared, and will be issued at the same time and in the same style as its English brother. To relieve the Society of additional expenditure in issuing it, the representatives of the Welsh children have agreed to raise the minimum sum entitling to a copy from *over five shillings to over six shillings*.

ANOTHER sign of the times will be the appearance in January of a Welsh monthly missionary magazine, brought out by a Welsh publisher at his own risk, but in connection with the Society, and in the Society's interests.

A MISSIONARY DIALOGUE, in three parts, entitled *Woman's Work in India*, recently published by the Society, is much praised by those who have tried it. Written by the Rev. J. W. Wilkins—an expert in Indian matters—and making use of costumes, &c., as the Dialogue does, it appeals alike with great effect to both eye and ear. The price of the Dialogue is 1d., or 1½d. post free.

UNDER the title *My Women*, Mrs. J. Parker, of Chao-Yang, Mongolia, has written a series of short sketches of the lives and characters of the inner circle of her native women friends. This the Society has published as a leaflet, which we are prepared to sell at 1s. per hundred. Copies for gratuitous circulation among classes of young women or others subscribing to the funds I shall be happy to supply on receipt of an application for them.

GEORGE COUSINS.

"If any work is really of God's giving, and He puts it into our hearts to devise or into our hands to do, no fear but He will provide stuff sufficient, whether metal or mental."—*F. R. Havergal*.

PROCEEDINGS OF THE BOARD.

Board Meeting, October 6th, 1896.—Rev. T. GREAR in the chair. Number of Directors present, 57.

The Directors accepted with regret the resignation by Miss Foxall, of Madagascar, of her position as a missionary of the Society, and the resignation of the Rev. F. W. Walker, of New Guinea, whose zeal and energy in the past they recognised, combined with the strong testimony which has been borne by his fellow-workers to his personal character and ability as a worker; also the resignation of the Rev. W. E. Clarke, of Samoa, in the following terms:—"That the Directors have received with much regret the resignation by the Rev. W. E. Clarke of his position as a missionary of the Society. They gladly bear testimony to the earnest and valuable labours of Mr. Clarke in Tutuila, and especially in the exceedingly difficult post he occupied in Apia, and they wish for him and Mrs. Clarke every blessing in the new duties and connections they propose to enter upon."

The engagement of marriage between the Rev. A. Bevan Wookey and Miss Mary Brown, daughter of the Rev. J. Brown, of South Africa, was approved.

The Rev. A. J. McFarlane, M.A., son of the Rev. Dr. McFarlane, was appointed to succeed the late Mr. Terrell at Hiau Kan, Central China, and the Rev. Henry Robertson was appointed to work in the King Shan district in the same region.

Board Meeting, October 13th, 1896.—Rev. T. GREAR in the chair. Number of Directors present, 89.

The Foreign Secretary introduced to the Board the following missionaries:—Rev. R. Baron, from Madagascar; Mr. A. J. and Mrs. Gould, from Kuruman; Rev. W. J. and Mrs. Lawrence, from Bangalore; Rev. A. L. and Mrs. Allan, returning to Nagercoil, Travancore; Rev. C. G. and Mrs. Sparham, returning to Hankow; Rev. A. P. Begg, M.A., returning to Calcutta; Miss Leila Robinson, returning to Berhampur; Rev. J. H. and Mrs. Brown, appointed to Calcutta; Miss A. L. Cousins, M.D., appointed to Hankow; Rev. A. J. Hutchinson, appointed to Amoy; Miss Large, proceeding to Calcutta to marry Rev. A. W. Young; Miss Neal, proceeding to Shanghai to marry Rev. W. Shadforth; Rev. H. Robertson, appointed to King-Shan; Rev. Otto Stursberg, appointed to Berhampur; Rev. Jas. S. Wasson, appointed to Chiang Chiu; Mr. R. Wolfendale, L.R.C.P. & S., appointed to Chung King. Referring to each missionary in turn, Mr. Wardlaw Thompson spoke first of the great services which Mr. Baron had rendered to the Mission, and, in his leisure, to the island in the eyes of the scientific world in connection with geological and botanical subjects. After personal references to the missionaries returning to their work, Mr. Thompson introduced the recruits for service, Mr. J. H. Brown, whose father is the Rev. J. Brown, of the South African Mission, and whose mother is the daughter and granddaughter of former missionaries of the Society in the same country; Mrs. Brown, jun., also being the daughter of another South African missionary, the Rev. A. J. Wookey. The Foreign Secretary spoke of Mr. Sparham's advocacy of missions as having been a most impressive and influential one in every part of this country. Mrs. Sparham is the daughter of one whose name the Board had

known and loved for many years—viz., Dr. Griffith John. Mr. Robertson, he said, had been appointed in response to Dr. John's earnest appeal for new workers for the King-Shan district, Central China, a field "white unto harvest," and in which, Dr. John had said in his latest letter, he expected on his next visit to baptize between 200 and 300 converts.—The Rev. T. Grear, who presided, having spoken words of welcome and farewell to the missionary party, Mr. Baron rose to respond. He stated that he was decidedly hopeful regarding the future prospects of mission work in that island, though his hopefulness was mixed with some degree of apprehension. In strong language he characterised the present policy of the Jesuit priests in Madagascar as a determination, by fair means or foul, to get the Protestant missionaries out of the island. But for them he believed the Protestant missionaries would have very little difficulty with the French authorities. His hopefulness, however, was founded upon the prospect of the French Protestant missionaries joining in the work of evangelisation alongside the English missionaries. This joint action would place the work of the London Society, he believed, on a secure basis. There was also an element in the native character which made him hopeful, and which was best described by the Malagasy word *ditra*, or inflexibility, "obstinacy, if you like." They could be drawn, but not pushed, and if the French or the Jesuits attempted to persecute them they would manifest the same heroism which they showed during times of former persecution. As a proof of the heroism of Malagasy Christians, Mr. Baron stated that the rebels had been persecuting them to a dreadful extent. Native pastors and preachers had been asked to give up Christianity and swear by the idols, but they had said, "No, we will not sell Jesus Christ, even with our lives." "My firm faith in God, that He is overruling mankind," said Mr. Baron, "leads me to be not only hopeful, but to be much more than hopeful in regard to the progress of the Kingdom of Jesus Christ not only in Madagascar, but in all other parts of the world."—All the missionaries spoke a few words, Dr. Lillie Cousins acknowledging her indebtedness to the Edinburgh Medical Missionary Society, one of whose students she was, and to other kind friends who had helped her to secure training and were also going to support her in the mission-field.—A valedictory prayer was offered by the Rev. E. R. Barrett, B.A., of Liverpool.

Mr. S. Massey, of Manchester, was elected Chairman of the Board, in the room of the late Mr. W. E. Whittingham.

Miss Bovey was appointed to Shanghai; and the following offers of service were accepted:—Mr. F. W. Dennis, Mr. W. W. Clayson, and Mr. E. Burnip, all of Cheshunt College.

Mr. W. B. Whittingham, of Walthamstow, joined the Board instead of his brother, the late Mr. W. E. Whittingham.

MEMOIR OF THE LATE MRS. WALFORD HART.—Mrs. Gillison, of Hankow, and Miss Harris, of Calne, Wiltshire, have prepared and privately published an intensely interesting memorial of their sister, the late Mrs. Walford Hart, of Hankow. Bearing the simple title, "Mary Hart," this Memoir, tastefully printed and got up, traces the life-story, the unselfish, Christ-like character, the consecrated service, the pathetic sorrows, and the early death of as true a missionary as ever landed on the shores of China. Those privileged to read it will find the book a "means of grace" to the soul, and will feel grateful to the bereaved sisters for collecting and issuing these memorials, which not only describe a beautiful life, but also help one to understand the nature of mission work in China. While issued chiefly to personal friends of the family, a few copies may be obtained, at cost price, from Miss Harris, South Place, Calne, Wilts; the price per copy being 3s. 6d.—EDITOR.

FROM THE SECRETARY OF THE WATCHERS' BAND.

THANKFUL acknowledgments are due to many Y.P.S.C.E.'s for the valuable help they have rendered to our movement. A good number of Branches have been started by their aid, and many of these Societies always remember in their prayer-meetings the different fields of labour according to our plan. The interest of all such Societies in connection with our churches should be sought by our Branches, and the Missionary Committee of each Society should take up the Watchers' Band, and keep it to the front.

ONE Branch Secretary writes:—"Member — has married, but *remains a member.*" I have thought it well to print these words in italics in order to emphasise the question—and why not? Surely this is the right thing to do. I have met with some cases in which "MARRIED" is given as a reason for resignation, but I fail to see why the new relationship should lead to a decline in missionary interest and zeal. It should rather quicken and strengthen it.

THERE is a mistaken idea in some quarters that the Watchers Band is intended for young people only. Some, on the other hand, regard it as a very good organisation for women. There is cause for rejoicing that so many of the younger members of our churches have joined our ranks, also that some of our most useful and devoted members are those of the gentler sex. But I am thankful to say that all ages and sections of the Church are well represented in our fellowship, and that there are not a few aged members—one of our "Watchers" who is herself eighty-eight, has recently enlisted as a member a friend who is ninety-three. The general quality of our membership cannot, I think, be better expressed than in the words of a Branch Secretary, who, writing me regarding her Branch, said: "I can assure you that we have the pick of the church."

It is not a matter of light importance to our Society that a Band should be formed whose many thousands of members are daily pleading with God for its work and workers. The missionary fire has been kindled by it in many hearts, and in ever-widening circles its influence is being felt. Many of the Branches are the centres of missionary energy and zeal in their respective churches, and the power and extent of the forces at work should be thankfully recognised.

If we believe in the potency of prayer, then we shall assuredly expect and look for the effect of so many petitions in the lives and labours of our missionaries, in their increased fitness for service, in larger blessing upon their efforts, and in greater glory to God. Every missionary should count it as an inestimable privilege to be linked on to so much warm sympathy and earnest entreaty, and every "Watcher" should rejoice that a very definite share in the honoured work of every mission-field is permitted to all who will thus continue "helping together by prayer."

JAMES E. LIDDIARD.

NEW BRANCH.
COUNTRY.

<i>Branch.</i>	<i>Secretary.</i>
Rcigate (Margery)	Mr. H. E. Stewart.

"HOW I BECAME A CHRISTIAN." BY A HEATHEN CONVERT.

BY REV. ARNOLD FOSTER, B.A., HANKOW.

(Concluded from last month.)

AS might have been expected, our heathen convert found his faith severely tested by the practical evils which he saw in America, and by the dark side of the daily life of the people. It was to be tested scarcely less severely in another way—viz., on the side of religious belief. The objections offered to Christianity by a heathen people and in a heathen land are often of a character that makes them not very formidable to one who has once grasped the idea of one living and true God, the Creator of heaven and earth, the Upholder and Ruler of all things. But the Japanese Christian was now to meet with American Agnosticism and Unitarianism, and to have doubts and difficulties suggested to his mind which had not troubled him before as he had listened

to his missionary teachers in Japan. In the midst of much mental unrest and perplexity he entered as a student in a "well-known college" in New England. Here he was brought strongly under the personal influence of the President of the college, a man "of whose piety and learning I had previously tasted in my homeland through some of his writings." The life of this college and its associations were a new experience to the Japanese student, and tended to enlarge his mental vision by bringing him into contact with the higher Western education. But the greatest benefit he derived from it was due to the personality of the President. "None influenced and changed me more than the worthy

President himself. It was enough that he stood up in the chapel, gave out a hymn, read from the Scripture, and prayed. I never 'cut' my chapel service, if only because I would not miss a view of that venerable man. He believed in God, in the Bible, and in the power of prayer to accomplish all things. I needed nothing more than his clear, ringing voice to prepare myself for the battle of the day. Satan's power over me began to slacken ever after I came in contact with that man." Referring again to the influence of this man of God upon him, he writes at the end of his college days in New England:—"I entered the college in heaviness of heart, and left it with triumphant gloryings in

my Lord and Saviour. I believe I was really and truly converted—that is, turned back—there, some ten years after I was baptized in my homeland. The Lord revealed Himself to me there especially through that one man—the eagle-eyed, lion-faced, lamb-hearted President of my college." One remark made by our convert at this time in reference to the course of his studies at that New England



IN A TEMPLE.

college is worthy of note: "To us Orientals who depend more upon sight than upon logic for the establishment of truth, the philosophy I was taught at college is of comparatively little value in clearing up doubts. I believe nobody makes a greater mistake than those Unitarian and other intellectually-minded missionaries who think that we Orientals are intellectual peoples, and must, therefore, be intellectually converted to Christianity. We are poets and not scientists and the labyrinth of syllogism is not the path by which we arrive at the truth. It is said of the Jews that they came to the knowledge of God by a succession of revelations. So I believe all Asiatics do."

In due time our convert returned to his native land, and towards the end of his book he sums up the general impression made upon him by his three years' sojourn in America. The longer he stayed there the more he perceived the bright side of Christian life and civilisation in America. Not that he came to think he had exaggerated the evil side of it; but two considerations impressed him during the later days of his life in Christendom to which he felt he had not given due weight at the beginning. The first was the difference between the Western and the Oriental natures, the second the difference between the good men of Christendom and the good men of heathendom. Speaking of the first of these two points he says: "Two elements, belief and believers, determine the practical morality of any nation. Fierce Saxons, piratical Scandinavians, pleasure-loving Frenchmen, trying to manage themselves in this world by the tenets of the Divine Man of Nazareth—that is what we witness in Christendom. Lay no blame, then, upon Christianity for their untowardness, but rather praise it for its subduing power over tigers such as they. What if these people had no Christianity?" And then he goes on to point out how utterly feeble and useless Confucianism or Buddhism would be to tame and subdue the strong vehement passions and natures of Western people. Weak and impotent in controlling even the milder, gentler, less intense natures of the Chinese and Japanese, these religions would be infinitely weaker in dealing with Saxons, Teutons, and other races of the West. "It is only by the Church Militant arrayed against the huge monstrosities of Mammonism, rum traffic, Louisiana lottery, and other enormities that Christendom is kept from being precipitated into immediate ruin and death."

Our convert's remarks upon the good of Christendom and the good of heathendom are very striking and forcible, and his illustrations of what he means are very apt and impressive. "But if Christendom's bad is so bad, how good is its good!" he exclaims. "Seek through the length and breadth of heathendom and see whether you can find one John Howard to ornament its history of humanity. We have heard of our magnates (Japanese) hoarding millions and spending them upon temples, or feeding the poor for their own future's sake; but a George Peabody or a Stephen Girard, who hoarded for the sake of giving, and took delight in giving, is not a phenomenon observable among the heathen. And not these select few only, but widely distributed throughout Christendom, though necessarily hidden from view, are to be found what might be specially named *good men*—souls who *love* goodness for its own sake, and are *bent* toward doing good as mankind in general is bent toward doing evil. How these souls, keeping themselves from the view of the public, are striving to make this world better by their efforts and prayers; how they often shed tears for the wretchedness of the state of the people of whom they read only in the newspapers; how they lay upon their hearts the

welfare of all mankind; and how willing they are to take part in the work of ameliorating human misery and ignorance—these things I saw with my own eyes, and I can testify to the genuine spirit that underlies them all. These silent men are they who in their country's peril are the first to lay down their lives in its service; who, when told of a new mission enterprise in a heathen land, will give their own railway fares to the missionary who is undertaking it, and return home tramping on their own feet, and praise God for their having done so; who, in their big, tearful hearts understand all the mysteries of Divine mercy, and hence are merciful to all around them. No fierceness and blind zeal with these men, but gentleness and cool calculation in doing good. Indeed, I can say with all truthfulness that



IMAGE OF GREAT BUDDHA.

I have seen *good men* only in Christendom. Brave men, honest men, righteous men are not wanting in heathendom; but I doubt whether *good men* are possible without the religion of Jesus Christ.

"And not only are there such good men in Christendom, but their *power* over bad men is immense, considering the comparative scarcity of good men even in Christendom. This is another feature of Christendom, that goodness is more possible and more powerful there than it is in heathendom. One Lloyd Garrison, 'friendless and unseen,' and the freedom of a race began with him. Minority does not mean defeat with these people, though their constitution seems to imply that it would. They are too sure of their righteous cause, and too sure of the national conscience. They feel sure they will win over the nation to them. Rich men they

fear and honour and admire, but good men more. Righteousness with them is a power, and an ounce of righteousness goes against a pound of wealth, and often outweighs it.

"Soon after my settlement in the college, I was taken by the President to attend one of the great missionary meetings. Nothing is more indicative of the *Christianness* of Christendom than these meetings. Heathendom has no such things, for we care nothing about other people's souls. The mere fact that 10,000 intelligent men and women should fill three or four spacious halls to overflowing to hear how they can make other nations taste the goodness of the Gospel is by itself impressive enough. Granted that many who come come to see shows, the fact remains that by these people the mission work is regarded as worthy of being made a show, and it is, doubtless, the noblest and divinest of all religious shows. I advise any one of my non-Christian countrymen to go to one of these shows whenever he finds such an opportunity in Christendom, and I can assure him that he will not repent doing so. He may see in it the reason of Christendom's greatness, and at the same time the reason of his own country's smallness.

"I attribute the progressiveness of Christendom to its Christianity. Faith, Hope, and Charity, the three life angels that defy Death and his angels, have worked upon it for the past 1,900 years, and have made it as we have it now. Enormous though their sins are, Christian peoples *have* the power to overcome them. They have no sorrows which they think they cannot heal. Is not Christianity worth having if but for this power alone?

"Yes, Christianity we do need. We need it to make our bad appear worse and our good appear better. *It* only can convince us of sin, and convincing us of it can help us to rise above it and conquer it. Heathenism I always consider as a *lepid* state of human existence; it is neither very warm nor very cold. A lethargic life is a weak life. It feels pain less: hence it rejoices less. *De profundis* is not of heathenism. We need Christianity to intensify us; to swear fealty to our God and enmity toward devils. Not a butterfly life, but an eagle life. Heathenism will do for our childhood, but Christianity alone for manhood."

Such are some of the reflections of this intelligent Japanese convert on Christendom as he saw it. They are humbling to us, and yet inspiring. Humbling, because they make us feel how faulty, how superficial, is much of our own Christianity. Inspiring, because they show how mighty are the forces of the Christian life to arrest the attention and to command the confidence of one brought up amidst heathen surroundings. Perhaps one of the most impressive parts of the whole book is the reference to the nameless president of a New England college, whose Christlike spirit and bearing and influence won this Japanese to Christ as he had never been won before.

THE LATE MR. W. G. TERRELL, OF HIAU-KAN, MID-CHINA.

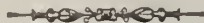
DETAILS of Mr. Terrell's last illness and estimates of his character written by his sorrowful colleagues having come to hand, we wish once more to refer to the great loss to the Hankow Mission which his death has entailed. Before giving extracts from these letters from China, however, we have much satisfaction in publishing the following brief sketch of Mr. Terrell's earnest work for Christ prior to his departure for the mission-field. The sketch is from the pen of his brother, Mr. C. D. Terrell, a missionary in India:—

"Ever since his conversion, in the year 1882, my brother had been an active worker in the Lord's service in Bristol. His business duties involved long hours at his office at Welsh Back, and his home being at Westbury-on-Trym made it necessary to leave early in the morning, as he almost always walked all the way in; but his early breakfast never prevented the first hour of the day being given to Bible study and prayer.

"Often a dinner-hour service with some of the cotton factory girls would run away with his mid-day recess from business, and at one time he spent a large portion of many nights helping in rescue work in the low parts of Bristol. Y.M.C.A. work he was always deeply interested in. The Bethel Ship, too, often had him for a Sunday evening preacher. But the chief work of these ten years was at the Westbury Assembly Rooms, and later at the Southmead Gospel Mission Hall.

"The village of Westbury has always been a notoriously hard place for mission work, even the Salvation Army having twice had to give up work which they had started there. My brother and myself began work there in 1883, renting the Assembly Rooms, where we held Sunday and week-night services, children's and temperance meetings, and gathered around us a band of earnest young Christians, who, later on, formed the nucleus of the members of the Southmead Gospel Mission Band. The principal feature in the Westbury work was in the open-air preaching. We had many very stormy meetings on the Old Bridge and in Stoke Lane, where the roughs and young lads used to stand and scoff, or even pelt us with snow-balls in the winter.

"As nothing in the way of education was being done for the children of the place, my brother and his wife started an infant day-school, which has been kept on ever since, and is now under Government inspection. In 1889, the Lord called me out to India, and soon after this the Southmead Hall was built and opened, which will for ever be associated with my brother's memory. The money for the building was all raised in answer to prayer, and when he left for China, two years later, he was able to leave the hall quite



free from debt. His attention had been drawn specially to that neighbourhood by its rapid growth in population, owing to three or four laundries having been started there, and with no place of worship it seemed the very spot to begin unsectarian work. How often has his name been spoken there in prayer, and how eagerly have quarterly letters from China been listened to, and with what pleasure have the members looked forward to his home-coming in 1902! Now the meeting will be on 'other shores than these.'

"In October, 1891, my brother and his wife sailed for China, as missionaries of the L.M.S., to be the special representatives of Highbury Chapel, Bristol, whose congregation undertook their support. A three-weeks' visit to Sehore, Central India, where my wife and I were working amongst the Hindus and Mohammedans, was permitted *en route* for China, and I shall never forget those happy weeks. One in heart and aim, one for Christ and the salvation of perishing men, we both were looking forward to long years of service for Him in the two countries of our adoption. God has seen it best to provide otherwise. We would still trust on and thank Him for the promise that 'all things work together for good to them that love God.'"

From the Rev. Arnold Foster, B.A., Secretary of the District Committee, the Foreign Secretary has received the following information as to the cause of death, and emphatic testimony respecting Mr. Terrell himself:—

"Our brother had been seriously unwell with dysentery and diarrhoea, but seemed to have recovered sufficiently to sit up

and do such things as required but little exertion, when suddenly he had a collapse. Violent purging and vomiting came on, and in a few hours he passed away. I cannot tell you how grieved we all are. We loved Terrell as a man, and highly esteemed his work. I marvel sometimes as I think of all he used to get through. He was strong physically, and full of energy. He was strong also in purpose, and full

of love for men, begotten of love for Christ. The whole character of the work in Hiau-Kan has changed since he went there. There had been no regular supervision of the work before; without a resident missionary it was impossible there should be. One of the first things Terrell did was to try and get a complete list of all people who had been baptized in the country from the beginning, and then he set out to look up every single man, woman, and child on the list, though scattered over a very large area. Some were backsliders, and he was the means of restoring a proportion of them to Christian fellowship; those who would not be restored he brought forward for discipline. He visited new towns, opened up new districts to regular visitation, and started country schools in the neighbourhood of



THE LATE MR. W. G. TERRELL.

places where there were a few Christian families. This gives only a small idea of his work, which was thorough and persistent, and not merely widely diffused. He leaves the work to-day in a most promising and hopeful condition. Numbers of hearty Christians are mourning his loss, and who is to take his place? Of course, Dr. Walton will do what he can; but it is utterly impossible for him, in addition to his medical work, to take up a quarter of the work that Mr. Terrell leaves, or even a tithe of it. I am sure the Board will at

once send us someone for this important post. It was one of dear Terrell's dying requests that Highbury should send someone to take his place.

"As soon as Dr. John comes back we shall get a committee and send you some formal resolutions, but you may take for granted that we shall want someone at once, if possible, and if he is to be a worthy successor of Terrell he must be one of the best men you can send. I like to think of Terrell as the first man sent out in connection with the Forward Movement. He has been warmly and liberally supported by the prayers, sympathy, and gifts of the Highbury Church, and the Highbury people will want to do all they can to keep up their interest in this branch of the Mission.—With kind regards, yours very truly, "ARNOLD FOSTER."

Dr. Griffith John, who was absent at the Sanatorium on the Kuling Hills at the time of the sad event, writes:—

"Nothing could have taken me by greater surprise. When I left Hankow, Mr. Terrell was in the enjoyment of his usual health. Shortly after he was taken ill; but he soon rallied, and on Saturday week I received a letter from him in which he tells me that he had had a sharp turn, but was, at the time, 'steadily, if slowly, on the mend.' The letter bears no trace of physical weakness. The hand is the same hand, and the tone, as usual, is bright and hopeful. The letter was written on the previous Monday. In a letter from Mr. Bonsey, written on the same day, he tells me that when he arrived at Hiau-Kan, on the previous day, he 'found Mr. Terrell on a long chair, rather weak, but not at all like a man in danger.' Mr. Bonsey left Hiau-Kan on the following Wednesday, under the impression that Mr. Terrell was practically well. You may imagine, then, my surprise when, on the following Sunday, I received a telegram consisting of these three words: 'Terrell buried, yesterday.'

"I had always looked upon Mr. Terrell as one whose missionary career was destined to reach far into the coming century. He seemed so strong and so full of vitality. It was difficult to think of death and Terrell together, except by way of contrast. Even now I find it almost impossible to think of that robust, energetic, and healthful frame as lying pulseless in the grave.

"In the death of our beloved brother, the Mission in Central China has been called to sustain a heavy loss. The loss to Hiau-Kan appears to me to be irreparable. It is difficult to see how his place there is to be filled up. If any man was ever specially fitted for a sphere of labour, surely William Terrell was so fitted for his. He was made for Hiau-Kan. To his mind there was no place like Hiau-Kan, and no people like the Hiau-Kan people. He took to the place and the people at once, and his attachment to both grew day by day. He loved the Christians with deep affection, and they knew that they had in him a true friend, as well as an earnest, self-sacrificing pastor. Had he been permitted to live, he would have become a great power in

all that region. He was the very man for the sphere of his choice, and it was my fond hope that he would be spared to occupy it for many, many years. I had a sort of conviction that a special providence would watch over our brother, and, for the work's sake, prolong his days in the land which the Lord his God had so manifestly given him.

"You know something of my own love and admiration for Mr. Terrell. I looked upon him as a son, and loved him as such, and I feel his death to be a great personal loss. He was a sincere friend, a robust Christian, an enthusiastic missionary, and a manly man. I never heard him speak an unkind word, I never knew him do an unfriendly deed. He was a man of prayer and an indefatigable worker. He fed on the Word of God, and was spiritually strong. He had no by-ends in life. His one ambition was to serve Christ and save men. To bring the dead Chinaman into vital contact with the living Christ was his one desire and aim. He could truly say: "This one thing I do." It was very beautiful to witness the singleness of his aim and the thoroughness of his consecration.

"Why should such a man be taken away from such a sphere in the midst of his days and usefulness? That is a question which I find it impossible to answer with any satisfaction to my own mind. Our Mission in Central China has been greatly tried of late. The death of a man like Turner or Terrell not only saddens the heart, but puzzles the intellect also. Why? why? why? is often on the lips; but the heavens are silent. The answer comes not. But we know that God is over all, and that He is light and love. He cannot make a mistake. He doeth all things well. The work is nearer to His heart than to ours, and He will not forsake it. We know God, and can rest in His perfect will. Thank God for the faith with which He inspires us in *Himself*. We cannot unravel the mysteries of His doings, but we know that 'God is light, and in Him is no darkness at all.'

"Our beloved Terrell did a noble day's work. His day was short, but it was full of good deeds, earnest work, and high resolves. He did what he could, and he is now with God. And we may rest assured that God means some great good to the work itself by the removal of such a man. 'It is expedient for you that I go away.'

Dr. Walton, his comrade and fellow-worker at Hiau-Kan, must also be quoted. Living in the closest intimacy with him, this is his testimony to his deeply-mourned brother missionary:—

"We all feel Terrell's loss keenly. He was a man who could ill be spared—a real friend, a good colleague, and a true missionary. The L.M.S. has had few men more faithful to the missionary ideal. 'Labours abundant' is an accurate description of his work. He loved the open-air work, and was never happier than when evangelising on the streets, and in and out of his big parish. And God has blessed his services. The Christians will reverence his memory for many a long day. He has been a willing friend to one and all. I think it would be a great relief to us all if you would send back word by return of post that you will do your best to provide efficiently for Hiau-Kan. You have come to our aid financially, and none felt gladder at the prospect than Mr. Terrell. To-day we want men, not money. I will do my best in the meanwhile, but the sooner a man is sent out to take Terrell's place the better."

"AND A MAN'S FOES SHALL BE THOSE OF HIS OWN HOUSEHOLD."

I WAS anticipating Sunday with more than usual pleasure, as there were to be seven baptisms. But disappointment was in store, for only six of the candidates appeared. Chang Shun did not come. All wondered why, but none knew. He had been a candidate for two years, had a good knowledge of Christianity, had often openly confessed his faith in Christ, and publicly exhorted others to believe. What had happened? He had told us that his friends were strongly opposed to his becoming a Christian, and that he had not informed them of his approaching baptism. Had his friends over-persuaded him? Or had his courage failed him at last? We were not kept long in doubt. Monday afternoon he sent us a letter. It read as follows: "Just before my baptism, which was to take place on the 26th, I met an old friend, Jung Ho, who made inquiries regarding my intentions. I grew very excited, and spoke warmly of entering the church. He wondered at my enthusiasm, and urged five reasons against my becoming a Christian. 'First, the Emperor is not a Christian. You are a Manchu and live on his bounty, and it would be forgetting on which side your bread is buttered to become a Christian. Secondly, Christians are not allowed to burn paper money or offer sacrifice to their ancestors, and thus they not only destroy human relationships, but violate the customs of their forefathers. Thirdly, your venerable mother is strongly opposed to your becoming a Christian, and to oppose her would not only be unfilial, but a breach of public morals. Fourthly, not one of your ancestors, and not one of your friends, but would hate such a step on your part. Not one of your family has ever been a Christian; your becoming one will be a disgrace to your ancestry, and even your wife will revile you. Fifthly, your baptism will no doubt please foreigners, but your own countrymen will hate you, your ancestors will hate you, and all your relations and friends will hate you. For these five reasons I urge you not to be baptized.'

"As I listened I became utterly stupefied; but suddenly light broke in upon me, and I felt thoroughly ashamed of myself."

We read this letter with a good deal of doubt and wonder. The reasons given are so commonplace, and he himself when speaking in the street chapel had exposed their fallacy, what could be the real explanation? We had no clue to guide us, so could only pray and wait. A few days afterwards whispers reached us that the letter was a forgery, and that Chang Shun remained steadfast. In about ten days he himself appeared and told me his story. It was this:—Two days before he was to have been baptized he told a friend, whom he supposed to be well affected towards Christianity, of his baptism. That friend told his elder brother. On Saturday this brother invited him to his house to consult him about some business. It was late when the business was over so he was urged to stay the night! Next morning

when he rose to dress he had no clothes. Everything except his under-garments had disappeared. He made inquiries about them. They had been pawned to meet a pressing debt and would soon be redeemed. Meanwhile would he not have some breakfast? He suspected a trick, but was not quite sure. Breakfast over, he begged for his clothes, saying he had a pressing engagement. Oh, yes, his clothes! They should be redeemed at once. But morning wore to afternoon, and afternoon to evening, still no clothes were forthcoming. Monday passed and he was still a prisoner. On Tuesday his brother suddenly said: "You need not think any more of entering the church; I have written them a letter in your name, which makes that for ever impossible. Here is a copy with their reply; read them." The reading was distressing work. "I wondered what you would all think of me. But I said nothing. Feeling giddy and ill, I lay down on a mat in the court for about two hours in silence. I could not speak, I could only mourn and pray." Still they kept him prisoner, and it was some days before he was allowed to leave the house.

When he had finished his story, he said: "Will you baptize me next Sunday?" I said: "Yes, with joy." We then prayed together, and the following Sunday he was baptized.

Peking.

G. OWEN.

WOMEN'S ALL-DAY PRAYER MEETING.

FOLLOWING the practice of the last few years, some of the Lady Directors of the Society have arranged for an All-day Women's Prayer Meeting, to be held in the Board Room of the Mission House, on Thursday, November 12th, to commence at 10 a.m. :—

Mrs. Dando	...	...	Bristol.
Miss Brockway	...	...	Madagascar.
Mrs. Lamb	...	...	Dulwich.
Miss Stock	...	...	C.M.S.
Mrs. Macgowan	...	...	Amoy.
Mrs. Hockett	...	...	Madagascar.
Mrs. Baylis Thomson	...	...	Neyoor.
Miss E. Turner	...	...	Almora.
Mrs. Ffrench	...	...	West Hampstead.
Miss Waitt	...	...	Mirzapur.

And other ladies will preside and give short addresses.

At 4 p.m. the meeting will be merged in the ordinary weekly prayer-meeting, when the Rev. J. P. Gledstone will preside.

DEATH OF MRS. THOMAS HENDERSON.—Mrs. Margaret D. L. Henderson, whose death at Edinburgh on August 13th we announce elsewhere, was the third wife of the Rev. Thomas Henderson, of Demerara, who died in 1870, and sister of the late Dr. Lowe, of the Edinburgh Medical Missionary Society. She went to Demerara with Mr. Henderson in 1855.

OUTWARD BOUND.

THOSE of our readers who have not had the opportunity of attending the Valedictory meetings, held last month, at Leicester and Highbury, may be glad to see the portraits and have a little account of our new recruits for the mission-field.

1. The Rev. JAMES H. BROWN, B.A., B.D., is the son, grandson, and great grandson of missionaries. His father is the Rev. John Brown, of Taung, South Africa. Birth, early associations, bringing up, and four years' residence in South Africa were all factors in bringing about his preference for a missionary's life over any other. After being educated at the Blackheath School, Mr. Brown taught for some years in Cape Town. When visiting his father's mission station at Taung, and coming in contact with the heathen there, he was led to see that it was his duty and privilege to give up his life to this great work. After training for the ministry at New College, Mr. Brown became assistant minister to the Rev. W. Hardy Harwood, at Union Chapel, Islington. About a month ago he married Miss Wookey, the daughter of another well-known African missionary. A thoroughly-trained hospital nurse, and full of zeal and enthusiasm for God's work in the world, Mrs. Brown bids fair to be a most efficient helpmeet in the field of labour to which they are appointed in Calcutta.

2. Miss AGNES LILLIE COUSINS, L.R.C.P. and S. (Edin.), M.D. (Brux.), is a daughter of the Rev. George Cousins, the Editorial Secretary of our Society. Born in Madagascar, belonging to a truly missionary family, and coming much into personal contact with missionaries, it seems but natural that Miss Cousins' interest should early be concentrated on the heathen world. She was educated at the Blackheath High School, and was afterwards engaged for two years in teaching. Having definitely purposed that if God permitted it she would devote her life to His work abroad, she began to study medicine under the Edinburgh Medical Missionary Society. Whilst pursuing this course, in which she was most diligent and successful, Miss Cousins found time to work amongst the little street arabs of that great city. She also took a keen interest in a Gospel Temperance Society, which entailed occasional addresses and constant visitation amongst the most degraded people. Dr. Cousins will now have an interesting sphere of work as head of the Margaret Memorial Hospital in Hankow, which post Mrs. Dr. Gillison has so recently been obliged to relinquish.

3. The Rev. ARTHUR J. HUTCHINSON was born in Wolverhampton, and has been for many years a member of Dr. Berry's church there. From the first he was encouraged to develop an interest in missionary work, so that when only four years old he obtained a prize for collecting for the L.M.S. ships. While still a boy the fire of missionary enthusiasm was kindled by a visit from Dr. Griffith John, and he there and then resolved to be a missionary himself one day. While helping his father in his private school, he became a lay preacher in the village chapels connected with his church. Mr. Hutchinson entered Cheshunt College in 1890, and under the gracious influence of its late revered principal, aided by the strong missionary spirit pervading that college, he resolved to offer his services to our Directors, who have appointed him to work in Amoy.

4. The Rev. E. HERBERT LEWIS is the son of another of our missionaries, the Rev. Edwin Lewis, of Bellary, and was born at

that mission station. When he left India, at the age of eight, to be educated in England, he made a childish vow that on reaching manhood he would return there as a missionary. That resolution has always been before his mind, and after completing his school life he attended the Edinburgh University and the Theological Hall of the Congregational Churches in Scotland. He has been a Sunday-school teacher and a lay preacher for some years, as well as a worker in the Boys' Brigade, and a president of a Christian Endeavour Society. Mr. Lewis will, for the present, at any rate, be associated with the station in which his father and mother have so long laboured.

5. The Rev. HENRY ROBERTSON, of Norwich, is being sent out to China in response to Dr. Griffith John's earnest appeal for new workers in the King Shan and Yan Mung districts. He is a member of the "Chap-in-Field," Norwich, under the pastorate of Rev. J. P. Perkins, and has engaged in home missionary work of various kinds—preaching, Sunday-school teaching, sick visiting, and tract distributing. His thoughts were first directed towards foreign missionary work at the time of Father Damien's death, and he longed to do something for the poor lepers. Entering Cheshunt College, his mind frequently alternated between the home and foreign claims, but at last he saw his path of duty clearly marked, and he offered his services to our Society.

6. The Rev. OTTO H. STURBERG was born in Bath, and until his seventeenth year was connected with the Church of England, having been confirmed by the Bishop of Colchester. Coming to London to engage in business, he became after a time a member of the Congregational church at Forest Gate (pastor, Rev. W. Skinner). A year later he entered Hackney College with a view to the home ministry. During his second year there he resolved to devote his life to the great missionary cause. He obtained the "Sydney Hall" scholarship, the "Gill's" scholarship, and several prizes, and with the consent of the College Committee he went for a time to study at the Bonn University. Mr. Sturberg is proceeding to Berhampur to succeed that greatly-beloved and much-lamented missionary, the Rev. W. P. Phillips.

7. The Rev. J. S. WASSON was brought up on his father's farm in Co. Tyrone, Ireland. At the age of fifteen he left home to take up business in Londonderry. In the last year of his apprenticeship he was led to give his heart to Jesus Christ, and from that time the strongest aim of his life was to be of use in His service. He joined the Presbyterian Church, and was soon engaged in cottage meetings and Sunday-school work. He became a member of a Missionary Band, and the result was that he applied to Dr. Guinness for training in his Institution, and was accepted. After a period of work there he offered himself to our Society, and entered Hackney College. Mr. Wasson accompanies Mr. Hutchinson to Amoy.

8. Mr. R. WOLFENDALE, L.R.C.P. and S. (Edin.), describes himself as having been "rocked in a missionary cradle." From his babyhood he was taught by his mother to take a real delight in missions, and his favourite Sunday book was "Livingstone's Travels." His father was a minister, and the "red-letter days" of the boy's life were those in which missionaries came for the annual meetings. He was educated at the Lewisham School, and while there gave his heart to Christ. On leaving school he



DR. ARTHUR PEILL.



DR. WOLFENDALE.



REV. A. J. HUTCHINSON.



REV. J. H. BROWN, B.A., B.D.



DR. AGNES LILLIE COUSINS.



REV. OTTO H. STURSBURG.



REV. J. S. WASSON.



REV. E. HERBERT LEWIS.
THE AUTUMN REINFORCEMENTS.



REV. HENRY ROBERTSON.

became apprenticed to an uncle, who was a chemist at Farnworth. Five years later Mr. Wolfendale became manager of a chemist's business in Liverpool, and was there when the first batch of missionaries of the "Forward Movement" were taken leave of. This memorable meeting seems to have inspired him afresh, and he wrote to the late Dr. Lowe, of the Edinburgh Medical Missionary Society, to ask if he might become a student under their auspices while acting as their dispenser. He was accepted, and for some years did hard work, working for examinations and performing dispensing duties as well. His diploma being obtained, the Directors saw their way to appoint him to Chung King, to which station he is now on his way.

9. Mr. ARTHUR D. PEILL, M.B., C.M. (Edin.), was not one of those who took part in the recent Valedictory meetings, as he had previously sailed for his work in Tientsin. He is the son of our missionary, the Rev. J. Peill, and was born at Antananarivo. At the age of five he came to England for education, and remained at the Blackheath School until he was seventeen and had matriculated. He then proceeded to Edinburgh to study medicine, and was able to pass all the examinations in the shortest possible time, and graduated as M.B., C.M., at the age of twenty-one. Mr. Peill has lately been in charge of the dispensaries of the Mildmay Medical Mission, and has now a still wider sphere of usefulness before him amongst China's millions.

A VISIT TO MONGOLIA.

BY MISS MORETON, OF THE PEKING MISSION.

SOME of the American Board friends, with whom I am staying in Kalgan, were planning a trip into Mongolia. At first I hesitated about joining the party, fearing the damp, outdoor life; but hearing that every precaution was to be taken against cold and damp, I decided to throw in my lot with the others and take this opportunity of a glimpse of Mongol life.

My personal preparations were easily made, and consisted chiefly of warm woollen clothing, besides the thin clothes for the first part of the journey, a large waterproof sheet, bedding, and a few books. The people who decided to go were Dr. and Mrs. Waples with their baby, Miss Russell, Miss Hinman, Mr. Larsson, and myself. Mr. Larsson is a Swedish missionary to the Mongols, and, as he knows the country and people and their language, it was considered a great advantage to have him with us.

On Monday morning two long carts covered with coarse matting appeared, and were soon packed with cooking utensils, beds and bedding, &c., grain for the animals on the road, and food for ourselves both on the journey and during our stay. Two horses and a mule completed the cavalcade, and, after an early dinner, we disposed of ourselves either on the backs of the saddled animals or in the carts, and started off. Passing through the Upper City we entered a deep valley, or rather a pass, some fifteen miles long. It is just a wide sandy road thickly strewn with stones of all sizes. During the summer months little streams of water

trickle by various and devious channels down this road, and after heavy rains it is temporarily impassable. All the traffic between Peking and Urga and Irkutsk passes through this valley. We looked up on either side to rugged cliffs, and pretty rounded heights and long ranges of hills, all upwards of 100 feet high. In the evening we arrived at an inn, where we were too late to get the one comfortable room it contains; so we four ladies and the baby and perambulator, and the eatables and cooking utensils, and our personal luggage and bedding, were packed into a room about 12 feet square, where we first cooked our meal and then ate it. We spread sheets of paper on the floor to make it look a little cleaner, opened out as much bedding as the k'ang would contain, and retired for the night. The two gentlemen had to go in with some opium-smokers. In spite of all we had a fairly comfortable night, and after an early breakfast the carts were repacked and again we set out on our travels. About two miles further on we came to an end of the gently sloping road, and began a steep, rocky ascent. The mule and Mongol horses carried their riders up without much difficulty, but, of course, everyone had to get out of the carts, and even then it was very hard work for the animals to pull them up. After three or four miles of this toilsome ascent, we struck the Great Wall, in an utterly ruined condition at that point, and mounted one of the dilapidated towers, whence we had a magnificent view of the whole surrounding country. North, south, east, west lay open before us (we were 5,400 feet above the sea level), and on three sides we looked down upon mountain ranges, some of them so bare and cut out in such fantastic fashion that, as one of the party remarked, it must be very much like Arabia Petrea. At the foot of one distant range we could see the Yang River, looking like a line of mist in the valley. It was all very wild and grand. Coming down from Pisgah, we continued our way along this high table-land, where the scenery had completely changed, and we found ourselves skirting the edge of beautiful little grass-covered hills, and passing between flower-besprinkled knolls.

It was mid-day when we sighted our tents pitched on a little knoll at the foot of a higher hill. A deep valley ran along the foot of our hill, and across the valley to the right were several Mongol settlements. It was a strange sight to me, and set me wondering whether Abraham's encampment resembled these. Our little settlement was formed of one large round felt tent, one blue-and-white cloth tent, and two canvas tents; by and by the carts were added and the animals tethered round about to graze. On one of the neighbouring hills was a large herd of camels; on another an equally large drove of horses. By and by Mongols came on horseback to gather in the herds. We three ladies occupied the strong canvas tent, and had two planks apiece raised on sods of earth to spread our bedding on. A double piece of felt was in the centre, and the remainder was carpeted with grass and flowers.

That first afternoon we were content to stay in our tents or wander round outside picking the wild flowers, which are most abundant. There is a handsome yellow lily, of which the Chinese gathered large bunches to dry and then eat; wild thyme and meadow rue everywhere, forget-me-nots, iris, wild geranium, handsome scarlet lilies, buttercups, wild strawberry flowers, pinks, gentian, and many others. I gathered seventeen or eighteen kinds within a few hundred yards of the tents, and in a wider ramble later on fifty-three different specimens were found. Imagine the joy of all this, with the pure, fresh air and the songs of the birds! In the evening we had a different experience, for a thunder-storm came on. We watched it until the rain came, and then we got into our tents, drew the loose piece of canvas over the opening and tied it in place, spread waterproof cloth over our beds in case of leakage, and soon grew tired of sitting in the dim light of a candle. So we got between the sheets and lay listening to the dying away of the thunder, the patter of the rain, and the occasional whinnying of the animals out in it, until we fell asleep.

We were awakened at dawn by the songs of the larks in the fresh morning air. The chief feature of that day was a ride—a regular gallop over the hills. The horses were on their native ground, and seemed to enjoy the breezy hill-tops and the grassy turf as much as we did. On our way we called on some friendly Mongols, but I am sorry to say we did not stay to drink the “delicious, dirty Mongol tea.” One of the tents that we went into was full of furniture, and looked quite gorgeous with its red boxes, cupboards, and seats all round. One Mongol, who is fond of foreign things, had a little American stove in one room. Some women came up later to our tent, bringing the argol for fuel, and I was very favourably impressed with them. They had bright faces and clean hands. One of them spoke Chinese fairly well. They sat in the big tent a long time looking at the baby and talking a little.

The next day, Wednesday, we borrowed one of the cart-horses, which turned out quite a nice ambler, and five of us started to pay a call on a Mongol gentleman living at a distance of seven miles across the hills. Oh, that ride! Shall I ever forget it? It was a perfect morning, a cool breeze and a bright sun, and our way lay across the valley, then round the brow of a hill, gradually rising until we found ourselves on a plateau of some four or five miles in extent, with thick grass and almost as thickly strewn flowers under our feet, with not a barrier to check our progress and absolutely nothing to bound our view except the horizon. By and by we descended from the plateau, and then we saw straight ahead of us a large Mongol settlement with hundreds of horses on the neighbouring hills. This was the Ta Shao Yeh's place, and the horses were his. He is the Lama of his family, a wealthy man, and a pious Buddhist. As we rode up through great stacks of argol to the gate of the enclosure he came out to meet us, attended by a Mongol doctor and a

crowd of servants. He has a fine open countenance and a very courteous and gentle manner, but, alas, he is not a Christian. For many years he has had intercourse with Christian missionaries and is quite friendly with them; but as yet his heart has not been touched, and he is still without the light and the comfort which the knowledge of Jesus Christ brings to those who accept Him. We were very sorry to hear that two of his children were ill with small-pox. Of course we could not go into the house or tents; so, after the exchange of a few kind words and polite salutations, we rode away, taking a more circuitous road back. On the way we dismounted at a very fine Buddhist temple where there used to be a priest who entertained a kindly feeling for Dr. Waples. Full temple service was being held, such as I have never seen before. The blowing of trumpets, beating of drums, ringing of hand-bells, and queer gesticulations of the priests while chanting their prayers, all in harmony with their leader, was a very touching sight. So much fervour and such persistent prayer, and all to a clay image gaily painted and gilded! Two old priests who seemed to lead the devotion sat nearest the idol, with their feet crossed in front in imitation of Buddha. Several very small boys were behind the rows of priests learning to take a part in this orchestral service. The priest whom the Doctor was seeking was not among them, so we came away and set our faces towards our camp. By the time we reached it we had completed a fifteen or sixteen miles' ride. In the evening we climbed a hill and gathered wild flowers.

The next day we were too tired to do anything before late afternoon. Then we all got into a long cart, and by a winding road reached the top of a hill, where we joggled briskly and merrily over the grassy upland until one of the harness ropes broke; we had to make the descent on foot, and reached the tents just as a storm broke over us.

On Saturday we made an early start, as we wanted to go straightway to Kalgan in the day. We were all pretty stiff and tired when we entered the American Board Commissioners' compound at 3.30 p.m. The carts came later, and were barely unpacked when a tremendous storm came on, and the rain continued all that night and all day on Sunday. We felt very thankful that we had not remained up there longer, as at one time we talked of doing. It is a hard journey, but abundantly worth the trouble and fatigue. I am very glad I went for one reason: my heart is a little enlarged, and I have a feeling of esteem for the Mongols and a much more lively desire for their conversion. I have, too, more sympathy for those who work among them. Living in a tent is very pleasant for a few days in midsummer; but to live there in all weathers, and move from place to place with no fixed abode, is quite a different matter.



WORK AT MOTITO.

BY REV. J. TOM BROWN, OF KURUMAN.

MOTITO is a centre of native population about forty miles to the north-east of Kuruman. At one time it was the centre of work carried on by the French Protestant Missionary Society, by whom it was transferred to our Society many years ago. For a short time one of our European missionaries resided there, but since 1878 the work has been in the hands of native evangelists, who worked under the superintendence of the Kuruman missionary. Last year, however, on my return from furlough, the Directors appointed me to take over this work, and once more Motito has become the centre of a district of more than 15,000 square miles in extent, some of the out-stations being far away in the Kalahari desert.

The first work to which we have given ourselves is the building of a new church, as the present building of wattle and mud, built by Mr. Wookey about twenty years ago, is fast hurrying to decay. The sketch given on the opposite page rather flatters the walls and roof. I put the case before the members of our church, and it was decided to build a substantial church of stone, with a corrugated iron roof. Such a building required a large outlay, and as our people are not at all rich ways and means had to be devised to meet the expense.

Oxen, goats, and cash were given and promised towards it, and in this way we have got between £60 and £70. But this amount would be eaten up in paying for the building, and would leave nothing for quarrying stone and leading it on to the site, or for doors, windows, roof, &c.; so the natives decided to give their labour in quarrying stone, while my wife and I made ourselves responsible for the doors, windows, &c.

But before we could get to work the dreadful cattle plague, which has made such havoc up country, crossed the Molopo River, and in consequence all traffic with cattle has for some months past been at a standstill. Locusts and drought destroyed our people's harvest last year and the year before, so that when I went to Motito five weeks ago to begin quarrying the stone I was quite prepared to find that the people were not willing to set to work to get stone ready for the church. It was not so, however; for, though many of them were practically without food, each day, with one exception, eight or ten men came to the work. We set to work on the old walls and foundations left by the French missionaries, and before we left off we had as many stones as will build about half the church. When I think that these men were hungry, and yet out of their love for the cause gave themselves to digging stone for God's house, I feel that their work is worthy to rank alongside of the many noble acts of devotion and self-sacrifice one hears of in other parts of the field.

I must tell you of the way in which food came to us when

we were at our work. It was afternoon, and just before we left for the day my attention was drawn to what appeared to me to be a bank of thin cloud many miles away. At first it seemed like a cloud, then I thought it was smoke and that the veldt or prairie must be on fire; but at last I realised that it was a huge swarm of locusts, and that the swarm was coming our way. Soon the news spread over the town, and men, women, and children began to make preparations for a locust hunt. In the meanwhile the cloud had drawn nearer, and as it approached it grew thinner and thinner, until the cloudy mass unfolded itself and each locust was distinctly seen. With a mighty rushing noise the swarm passed overhead, and as the millions of wings beat the air the sound resembled the sighing of the autumn wind amidst the leaves of the forest. As the sun glanced on the gauzy wings they looked like flakes of snow lit up by the rays of the summer sun. The swarm passed away to the north, and the young men and women followed after to discover their sleeping place; for towards evening the locusts always descend and stay on the ground till the next day's sun has warmed the air again. When night came bands of people, old and young, men and women, left the village, some with bags made of skin, all with something to bring back the spoil. Up to a very late hour of the night I heard wagons and carts going to the hunting ground, and next morning the people returned with glad faces and merry shouts of greeting. Here would be seen an old woman with a large bag of locusts on her head, there a young girl labouring along under a heavy weight, while in the distance a wagon with many a laughing, joyous company, all bringing home the spoil.

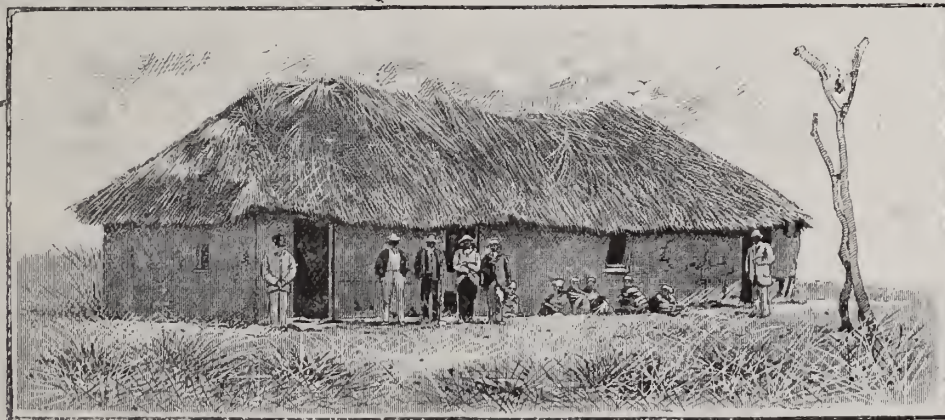
I went up to one wagon laden with bags, and on touching one of the bags I felt it quiver with the swarm of living insects within. Soon the fires were lit, the three-legged iron pots were placed on the fires, and in a little while the locusts were being roasted. Round the fires the family groups are sitting waiting eagerly for the cooking to be over. At last the locusts are ready, eager hands are dipped in, out come handfuls of the dead insects, the wings and legs are quickly stripped off and thrown away, and the rest is eaten. It is impossible to make you see the glad faces there were in Motito for the few days the locusts lasted. When I left last week hunger had again been felt by many, and the wan look of unsatisfied need was visible on many faces.

I have already mentioned that owing to the nearness of the cattle plague all traffic with cattle has been stopped. This has seriously affected us in many ways. Cattle are the wealth of our people. Much of the trade is done in cattle, hides, and skins. But to-day these things have little or no purchasing value. Again, many of the trading stores are nearly empty, and food-stuffs are not to be bought for love or money. Many people—not natives—have been without bread for days, and even here in Kuruman some are to-day eating their last loaf. This is owing, of course, to the stoppage of

traffic. But it also affects us, in that it is impossible to move from station to station, and perform marriage ceremonies, &c.

Two months ago I was due at Ganyesa, one of my out-stations. Banns of marriage had already been proclaimed in anticipation of my visit. But the rinderpest regulations stepped in and forbade my going with ox-wagon. As I had no cart, I could not go with horses. What was to be done? The bride and groom were getting impatient. The groom

bride came on the arm of the groomsman, followed by a string of couples dressed in all the various stages of civilisation, from the scarecrow to the dandy. No one to see the dress of bride and groom would have thought that they were only one or two removes from heathenism. Let me try and describe it. The bride was dressed in cream brocaded satin, with a lovely veil of imitation lace embroidered at the corners. All her apparel was the gift of the bridegroom. It is possible I may see all this dress on another bride or



MOTITO SKETCHES.—1. A LEADER IN THE CHURCH. 2. A GROUP. 3. THE CHURCH.

his impatience at last wished to be married with heathen rites, but the bride and her parents refused. At last I sent word to them to meet me half-way. I heard they were coming, but day after day passed and no word reached me. At last, on Sunday night last, I got a letter brought by them. The groom and his friends had borrowed horses for themselves and friends, placed the bride and her maidens on horseback, and in this way they came to Motito.

The next morning the ceremony was performed. The

bridesmaid some day, for our people are not ashamed to borrow clothes if they have none of their own. The groom was an intelligent looking young fellow, well dressed in dark clothes, with the orthodox white shirt, disclosing a large quantity of cuff, decorated with imitation dead gold cuff-links. He had been away at the Diamond Fields for some time, and there had bought his wife's trousseau and his own.

In another distant part of my district are two or three

couples waiting to be married. I do not know when I shall be able to get to them. Had I a cart it would be easy, but for some time to come—some say two years—I shall not be able to go in my wagon. It is equally impossible for them to come to me.

LEICESTER VALEDICTORY MEETINGS.

TO a good many who attended the meetings of the Congregational Union, at Leicester, the "great day of the feast" was that on which the London Missionary Society held its Valedictory Service, and bade farewell to twenty-three missionaries. A spirit of expectancy and unusual interest seemed in the air that Wednesday (September 30th), and long before the time fixed for the commencement of the meeting the Temperance Hall, which holds 2,000 people, was filled to its utmost capacity. The crush was so great that those who were unable to get in (about 1,000) were directed to London Road Chapel, where an overflow meeting was held.

The Rev. C. A. Berry, D.D. (Wolverhampton), occupied the chair, and the whole of the proceedings were of a most enthusiastic character. After an opening devotional service, conducted by Rev. A. N. Johnson, M.A. (Home Secretary), the anthem, "Sing unto the Lord," was sung by a large choir. The Rev. R. Wardlaw Thompson (Foreign Secretary) introduced the missionaries to the meeting, and, in doing so, said that it was a matter of very great thankfulness to them as a society that they were once more able to have a real valedictory meeting. Last year the Society was in a somewhat depressed condition. They began to be afraid that they were not going to hold their own, and they were not sending out many missionaries. But now they were profoundly thankful that the tide had begun to turn. The company he had to introduce that evening was too large, he was glad to say, to permit him to describe in detail the work with which they were individually connected. Not only were there twenty-three missionaries on the platform; but in May three set sail for Central Africa, six weeks ago they sent three to the South Seas, four weeks ago they sent three to China, and at the beginning of next year another party would be sent out to China. He thanked God that the number was speedily increasing. Mr. Thompson then proceeded to introduce the following missionaries, saying a few words about each:—

The Rev. A. L. Allan and Mrs. Allan (Nagercoil, India), Rev. A. P. Begg, M.A., and Mrs. Begg (Calcutta), Rev. W. G. Brockway, B.A., and Mrs. Brockway (Calcutta), Miss C. Brown (Madras), Miss Alice Gill (Benares), Rev. J. G. Hawker and Mrs. Hawker (Bellary), Rev. E. Hawker, B.A., and Mrs. Hawker (Coimbatore), Mr. R. A. Hickling (Chik Ballapur), Rev. S. J. Long (Coimbatore), Miss Leila Robinson (Berhampur), Rev. C. G. Sparham and Mrs. Sparham (Hankow). The following are new workers, a short account of whom will be found on another page:—

Rev. J. H. Brown, B.A., B.D., and Mrs. Brown (Calcutta), Dr. Lillie Cousins (Hankow), Rev. A. J. Hutchinson (Amoy), Rev. E. H. Lewis (Bellary), Rev. H. Robertson (King Shan), Rev. Otto Stursberg (Berhampur), Rev. J. S. Wasson (Amoy), Dr. Wolfendale (Chung King).

Short addresses were delivered by Rev. J. G. Hawker, who was returning to India for the fourth time; by Miss Gill, who has worked in Benares for seven years, and by Rev. C. G. Sparham, who can speak of ten years' successful labour in Hankow.

Seven of the new recruits for our mission-field—Rev. J. Brown, Dr. Wolfendale, Revs. A. J. Hutchinson, J. H. Wasson, H. Robertson, Dr. Lillie Cousins, and Rev. O. H. Stursberg—gave short farewell addresses. They one and all, in a few simple, telling words, described the way by which they had been led in taking this step, and appealed very earnestly to those present to pray much for them in their new, unknown life, that they might be used of God in extending His Kingdom on the earth.

After the Rev. D. Goodrich had offered the valedictory prayer, Dr. Berry rose to deliver the farewell address, which will be found in the first article of this magazine. It was a wonderful and beautiful benediction, echoes of which will remain with some for many a day.

The hymn, "God be with you till we meet again," was feelingly sung, and after the Rev. G. Cousins (Editorial Secretary) had pronounced the blessing, the proceedings terminated.

At the overflow meeting, Mr. Edward Unwin, who occupied the chair, spoke mainly in reference to the children of missionaries who went to their fields of labour with hearts filled with the thought of their children left behind. These children should be the care of the churches, and part of their care should be an annual contribution to the schools at Blackheath and Caterham. The Rev. George Cousins gave details as to the outgoing missionaries.

Dr. Lillie Cousins told of her call to Christ and to the foreign field. The disproportion between the number of workers abroad and in England was in itself an argument calling many to volunteer.

Mr. O. Stursberg also said a few farewell words.

Mr. Hickling vividly described the mighty hold that Pantheism has upon the Indian mind. To meet this we ought to send our best to India.

Mr. Brockway spoke of the misery and degradation of Indian men and women, and pleaded for prayer, for gifts, and for consecration.

Mr. Sparham said that China was opening up to the civilisation of Europe, but Christ alone could meet the real need of the Chinese. He thanked the churches for much kindness received during his stay in England.

The commendation prayer was led by Rev. Samuel Pearson, M.A., and a touching valedictory address was delivered by Rev. William Pearce, of West Hampstead.

THE LOCKHART CHINESE LIBRARY.

A MEETING was held at the Mission House, Blomfield Street, on October 13th, for the purpose of giving information respecting the unique library of Chinese books and works relating to China and the East, in ten European and fifteen Oriental languages, presented to the London Missionary Society by their first medical missionary to China, the late Dr. Wm. Lockhart, of Blackheath. Among those present was the widow of the donor of this valuable gift, a sister of the late Sir Harry Parkes.

The Foreign Secretary of the Society (the Rev. R. Wardlaw Thompson) explained that there were books in the Lockhart Library which were not to be found in the British Museum, and, as a whole, it was unrivalled in the world. It consisted of some 2,600 bound works, and an enormous collection of pamphlets. The Library had been arranged and catalogued by the Rev. Goodeve Mabbs, and had taken over six months to complete. The catalogue was contained in three large volumes, and in order to make the Library valuable to scholars and experts, it ought to be printed. The collection of the books was spread over a long life-time, as Dr. Lockhart had specially favourable opportunities of collecting and occasionally purchasing the various works, and, although he spent in the aggregate only £1,000 upon them, their intrinsic value at the present time was immensely greater than that amount.

The Rev. C. G. Sparham, of the Hankow Mission, proceeded to enlarge upon some of the most prominent features of the Library, from which could be gathered some indication of the width and scope of the whole collection. Beginning, as a bridge to the unknown, with Dr. Legge's renowned translation of the Chinese classics, which included the works of Confucius and Mencius, he contrasted the ethical teaching of the former with the humanity of the latter. The Chinese, however, were an essentially practical people, and, desiring that the common people should have the advantage of the ethical teaching of Confucius, the "Sacred Edict"—a volume of discourses on sixteen maxims of the Emperor Kang Hi, embracing the main features of the Confucian philosophy, and amplified by his scholars—was prepared, and had been regularly preached throughout the country by men set apart for the purpose. Then, again, under the direction of the same Emperor, all the ideograms of the language were collected, and apt quotations added, until a gigantic dictionary of the Chinese language was produced, which was one of the finest Oriental works in existence. Another feature of the Chinese was their great power of observation and reproduction, and in the Library was a large number of books descriptive of manners, customs, arts, and handicrafts. The cash or copper coinage was a wonderful object, and in one of the books were representations of all the different forms in which cash had been coined, including the most ancient, designed in the form of knives. Indeed, there were in circulation at the present

time cash bearing the names of emperors who lived 1,000 and 2,000 years ago. Another book showed what slaves the Chinese were to etiquette and accuracy in Court dress and precedence. Western nations owed a great deal to the Chinese for the invention of porcelain, and Dr. Griffith John (the speaker's father-in-law) and Mr. Archibald were the first Europeans to succeed in visiting King-teh-chew, where porcelain was made, and to examine the process, as described—though written in Chinese, and thus effectually preserving the secret from the "foreign devil"—in King-teh-chew Tao-luh. In another way the Chinese were in advance of Western nations. Hundreds of years before any Western daily paper was published the Chinese had their *Peking Gazette*, and one of these interesting pamphlets, published in 1861, was in the Library. In the Lockhart Collection there was another most important book which was absolutely unique. He (Mr. Sparham) had never seen or heard of another copy, and did not think a duplicate could be found in China itself. He referred to an illustrated work on the aboriginal tribes of China. The Royal Asiatic Society, he believed, had no information of the existence of another copy of this book. There was also in the Library a grotesque Chinese geography of the world, which represented the inhabitants of the earth, respectively, as three-faced, one-armed, lilliputian, half-man half-fish, &c., but the most wonderful of all was the picture of a people born with holes through their chests, through which a pole could be thrust for their stately transit to their destinations. It was almost incredible, but this book had been quoted to him by Chinese scholars, and bore the name of the classic Shan-Hai-King ("The hills and the seas"). The books referred to so far represented things in China which were pretty much the same to-day as they were hundreds of years ago. Another department of the Library, however, gave evidence that China is awakening. For instance, there was one of the finest collections of pamphlets extant relating to the Tai-Ping rebellion, which, in its inception, was a Christian rebellion, and nearly transferred the government of the Empire from the present ruling house to the Tai-Ping dynasty. Perhaps in the interests of Christianity it was well that the rebellion came to an end when corruption spread through its ranks, though it certainly helped to break down idolatry. In the Library was a copy of a work on anatomy by Dr. Hobson, one of the early medical missionaries of the London Missionary Society, the value of whose work could not be estimated. From the days of Dr. Morrison downwards the missionaries had given themselves to the translation of the Scriptures into Chinese, and many versions had been prepared. Mr. Sparham also referred to the extensive circulation of Chinese Christian tracts, among which was a dialogue written by Dr. Milne, for which there was still a great demand. This brief review showed how far the Chinese were advanced in certain directions, and how lacking they were in other directions, and gave an idea of what the great mental forces bound up in the Central Kingdom might become if only inspired, developed, and directed by true philosophic thought, and, above all, by the Gospel of Jesus Christ.



CHINA.

AFTER MANY DAYS. ON July 19th the Rev. J. Parker, of Ch'ao Yang, Mongolian Mission, baptized a man who learnt the Gospel from the late Mr. Gilmour, and has practically been a

Christian for the last five years. A good number of people attend the daily preaching at the head station, and at Lao-pei-tzu-fu the number of inquirers increases, though the work there is rendered more difficult through opposition.

WITH the sanction of the Directors, an English school has been established in connection with the Canton Mission. At the end of August the scholars numbered only eighteen, but more have promised to

come, and it is hoped that by the Chinese New Year the number will have considerably increased. A reception-room has been prepared, where parents and friends of pupils are always welcome to come, and are allowed to read the Christian books provided, of which privilege not a few have availed themselves. Nearly all the youths attend the Sunday service at the school, and some have attended the Sha Ki Chapel in the afternoon, bringing friends with them. Mr. Morris says:—"Some of the remarks made by visitors are very amusing. One old gentleman seemed very sorry indeed for himself, as with a sigh and a gasp he said: 'Things have changed in China. Ten years ago you would not have caught me sitting with a foreigner.' We sympathised and tried to feel complimented. The pupils all seem very anxious to learn English, and I need not assure you of our anxiety to teach them about our Lord. In English they will be able to learn of Him, unhindered by the tyrannous power of all their association with the Chinese character and place, so that, while fearful of hoping too much, we encourage ourselves with much expectation from our new scheme." Mr. Wells also testifies that the spirit of inquiry about God and the Gospel is stirring in the hearts of many of the scholars.

INDIA.

THE Rev. D. Hutton, of Mirzapur, reports the death of the Rev. C. Daud, native pastor, and thus describes his life and work:—"Mr. Daud joined the Mirzapur Mission in 1844 as an assistant reader. Of his early history little is known. He is said to have been an orphan, brought up in the Secundra

(C.M.S.) Orphanage, Agra. From the old reports of the Mission one gets passing glimpses of the work he did after being put on as a reader. We read of him accompanying the missionaries in their visits to melas and the villages in the district. One such tour is described at some length by the late Dr. Mather, to the country south of the Son River, in 1848, in which Mr. Daud rendered efficient and valuable assistance. Mr. Daud was an able and earnest bazaar preacher, and was instrumental in leading many of the people in the city and surrounding villages to a saving acquaintance with the truth as it is in Jesus. After twenty years of faithful and varied labour, he was ordained in 1864. After that date the successive yearly reports tell the manifold ways in which he proved to be a valuable helper to the missionaries who, from time to time, had charge of the Mission. He was a man of large common sense, had considerable organising ability, and a decided turn for business, so that in many ways besides those of preaching and pastoral work he was able to render wise, and often much-needed, help to the missionaries. He has brought up a large family, all sons, and all of whom are now filling honourable and useful positions at various stations in the Christian community, one son being an ordained minister of the American Presbyterian Mission in Allahabad, and superintendent of the Bible and Tract Societies' Depot there. For some years past Mr. Daud has taken but a small share in the work of the Mission. He has had poor health and not been able to walk much, but he has been most useful in speaking to and reading with any inquirers who came for religious instruction. Of late he has not been able to leave his bed, and for a few days before his death he lost the power of speech. Through all his weakness and suffering, however, he has been most patient and cheerful, and at last, though unable to speak, when asked if he knew and felt Jesus to be present as his hope and friend, he nodded assent, and a smile lit up his strong, intelligent face. He passed away while we were holding our morning Hindustani service, in the presence of a large gathering of sons and grandsons, and was buried the same evening, Sunday, June 20th; his age being between seventy-five and eighty."

MADAGASCAR.

ABOUT twelve or fourteen miles distant from Antananarivo, to the east, we have had for several years past a pleasant cottage, provided by the kindness of the Directors, where we could, after a year's hard work, enjoy a much-needed rest and change for two or three weeks. This is situated at Ambatovy, near a large patch of wooded valley—a remnant of the forest which once covered so much more of this bare interior highland. But, alas! our pleasant retreat, where we have enjoyed many a happy holiday time, is now a blackened ruin; for the rebels who have destroyed so many churches and villages set it on fire,

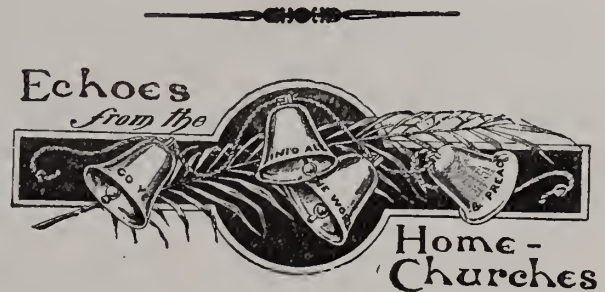
and we fear very little of its furniture and fittings and books have escaped the flames. We all feel very, very sad at the loss of our much-valued country house. Shall we ever again have such a valuable means of recruiting our energies and strength?

TWO or three miles away from Ambatovory is a large piece of ground granted by the good Queen to the Rev. P. G. Peake, for the purpose of forming a village for those afflicted by that terrible disease, leprosy. Here a number of cottages had been erected, a neat little church built, and hundreds of trees planted for fruit and shade. A few weeks ago the rebels attacked this place, wrecked the church, cut down almost all the trees, and stole the year's store of rice which had been provided for the inmates. Since then a few of the poor people have ventured to return, and to these, three or four days ago, Mr. Peake sent a supply of money through a trustworthy man, himself a leper, but formerly, before he was attacked by the disease, an evangelist. His name is David, and he has acted as superintendent and teacher at the leper village. But, by some means or other, the rebels, or rather the ruffianism of the neighbourhood, got to know of this money being sent out. They seized poor David, stole his money, stripped him of his clothing, and then demanded that he should swear to become one of them—in other words, renounce Christianity and return to heathenism. But the good man refused utterly to do this; and then the wretches brutally murdered him, cutting off his head, and afterwards burning his body. We see, then, that the martyr-spirit is not yet extinct among Malagasy Christians; and David the leper is another instance, among many others during these dark times of rebellion and persecution, showing that some of these converts of ours are not merely fair-weather Christians, but are prepared to seal their faith with their lives.

J. S.

THE Rev. W. E. Cousins writes:—
GOOD NEWS. "To-day (October 6th) has been a memorable and happy Sunday for the congregation at Ambohipotsy. The French soldiers, after having occupied the Memorial Church since October 1st of last year, left it on Monday, and on Tuesday morning we resumed full possession of our church. I was pleased to find how small was the damage done to the building by the occupation, and how carefully both the church itself and its churchyard had been swept and cleansed by the soldiers before they left. The services to-day have been of a most joyous character, and it was pleasant to look at the bright and happy faces of the people. To them it is evidently an immense relief to have the church entirely to themselves again, and not to find it half full of baggage and the

churchyard full of soldiers talking and laughing all service time. We had an excellent congregation this morning, the body of the church being well filled. Our service was almost like that usual at the opening of a new church. Mr. Thorne, Mr. Wills, and I took part, and we were assisted by Rainimanga, the pastor, and our old friend Rainandriamampàndry, formerly a pastor there, and now lieutenant of the Prime Minister. We also had some help from Ratsimiseta, one of the chief judges. Besides these we had present another judge and the Chief Commissioner of Police. As I looked at these friends, it seemed to me that in their appointment by the French authorities we have a clear proof that the principle of religious equality will be strictly observed, and that, as in the past so in days to come, men of Protestant faith and training will hold high positions of authority in the land."



A VERY pleasing instance of real missionary zeal and self-denial has lately come before our Society. A poor widow-woman in Edinburgh, who by daily toil has to provide for her fatherless children, has forwarded a box of articles to be sent out to Dr. Peake in Madagascar. It appears that an address given by Dr. Peake, when in the Cowgate Mission, was the means of arousing this poor woman's interest in the heathen world, and this is the third box she has been able to send out to different missionaries. She has been in the habit of sitting up long after her family were in bed, stitching away into the early morning hours, "Speaking to the Lord Jesus all the time," as she so simply confesses. The result is a wonderful assortment of dressed dolls, scrap-books, patched bed-covers, and articles of clothing. Truly it may be said of her, "She hath done what she could."

THE eighty-second report of the Sheffield Auxiliary of the London Missionary Society is a very encouraging one. There are thirty-five churches and mission stations in the auxiliary, which have been able to contribute £1,547 to our Society's income besides £1,529 to the Centenary Fund. We have from time to time mentioned in these pages some of the splendid work done in Sheffield, and its neighbourhood, by the Young Men's and Young Women's Missionary Bands. There are sixteen branches formed of the Watchers' Band with 371 members, and a Zenana Sewing Society does good service in preparing for an annual sale of work.



IT is often said that the Japanese nation is eager to accept everything new that Western civilisation can teach except religion. But although many English and American missionaries in that Land of the Rising Sun have met with great and varied disappointments in their work, yet, in looking at results as a whole, the progress that Christianity is there making is sure and unmistakable.

THERE are now 365 local Protestant churches in Japan to 72,039 Buddhist temples, or almost exactly one to 200. The number of Christian publications in Japanese—daily, weekly, monthly, and quarterly—is legion. There are a goodly array of Y.M.C.A.'s, Christian Endeavour societies, many temperance societies, a flourishing Scripture-Reading Union, missions for police, postmen, prisoners, and railway-men. Most of these, however, are still in their infancy, and little more than nuclei for further development.—*The Missionary Review*.

THOUGH little more than a year has elapsed since the Kucheng massacre took place, the fruits of that martyrdom are becoming more and more evident. The Foochow field is a very wide one, and has been occupied for many years by the C.M.S., the American Board, and the Methodist Episcopal Missions. Each of these has an extended district, and the testimony from all parts is that never was the door so widely open and the spirit of earnest hearing so abundantly manifest among the people. Truly it would seem that that brave little band of workers who laid down their lives at Hwa-sang have not died in vain.—*Medical Missions at Home and Abroad*.

THE missionaries of seven different Presbyterian societies of Scotland, Canada, and Anstralia, all workers in the New Hebrides Islands, have recently met in Synod on the Island of Aneityum. Fifty missionaries, their wives, and children assembled together, and the meeting is described as a spiritual and mental tonic. The Synod recorded its thankfulness to God for the cheering reports from nearly all the mission stations. It was stated that, during the year, 492 adults had been baptized, and that there were 296 candidates waiting for baptism. The number of Christian marriages was 148, but the population continues to decline. The native Christians had contributed, in money and arrowroot, nearly £600. Sixteen couples had volunteered for work on heathen islands, and 1,120 natives had renounced heathenism and joined the Christian party.—*The Free Church of Scotland Monthly*.

LIKE the annual reports of most of our kindred societies, that of the Friends' Foreign Mission Association has to tell of both sunshine and shadow. The shadows are perhaps more than

usual in evidence in this twenty-ninth report, and we hear of the work of the past year having been marked as never before with severe trials and losses. A warm tribute is paid to the memory of those martyred missionaries in Madagascar, Mr. and Mrs. Johnson, and a sad tale follows of disappointment and discouragement in the work in that great island. The Society's Medical Mission in Antananarivo has been a wonderfully successful one, and, although they have had to give up some of the buildings to the French, its results are most gratifying. Not only are there hospitals and dispensaries in and around the capital, but there is a medical academy where, under three or four English doctors, some forty students are being trained for the medical profession.

THAT elder sister of ours, the Baptist Missionary Society, in its 104th report, sounds a note of thankfulness for being able to announce the largest income the Society has ever received, excluding the Centenary Fund. Commencing the year with a debt of £22,593, it is able to close its balance-sheet with that large deficit wiped out. As indicating the growth of the missionary spirit in the churches, it is specially encouraging to note that their contributions exhibit an increase of upwards of £1,300, as compared with the previous year. The main increase, however, arises from exceptionally large legacies. Sixteen new missionaries have been sent out during the year. Mr. Baynes, the General Secretary, recently presented to the King of Belgium a copy of Mr. Holman Bentley's "Appendix to the Congo Grammar and Vocabulary." His Majesty expressed his appreciation of the valuable services rendered by Mr. Bentley to the Congo Free State. Mr. Baynes also received from the King for the Rev. George Grenfell, another missionary, the patent of his appointment as a Chevalier Knight of the Order of the Golden Lion, and the insignia of the Order set in brilliants, in recognition of the valuable services rendered by Mr. Grenfell in connection with the delimitation of the southern frontier of the Congo Kingdom.

IN the Rev. W. H. Murray's last report of his Mission to the Chinese Blind at Peking he tells of a great sorrow and loss in the death, in the very prime of life, of blind Peter, whom he had trained from early boyhood, when he came to the school as a little beggar lad, and who grew up to be Mr. Murray's right hand, the head of the blind school, and organist of the London Mission. About four years since he was married to a very attractive, sighted Chinese girl, who, having been trained in a Christian school, was allowed the unique privilege of choosing her husband, and selected blind Peter as being in every way the most desirable of her suitors. Peter was in every respect an excellent and reliable Christian worker, and it will be hard indeed to fill his place.

A CAUTION.—It having come to our knowledge that friends of the Society at home are receiving communications and even appeals for money from native Christians in Travancore, unknown to the missionaries, we would urge those troubled with such correspondence to take steps for ascertaining from missionaries the standing and character of their correspondents, before establishing confidential relations with them.

NEWS



PERSONAL NOTES.

CHINA.—Upon becoming convalescent from his severe attack of fever, Dr. Gillison went to Japan, accompanied by Mr. Peden, of the China Inland Mission, who, with two members of the Wesleyan Mission, had nursed Dr. Gillison and the late Dr. Paul Turner with great devotion. Dr. Gillison hoped to be back in Hankow by September 1st, having greatly benefited by his trip. It was found necessary to close the Hospital and the Women's Dispensary, but the Hospital students (under the supervision of Dr. John and Mr. Foster) have kept the Mission Dispensary open, and have given much satisfaction.—The Hospital at Peking continues to prosper under Dr. Eliot Curwen's superintendence, and the outlook of the Mission generally is hopeful. The daily preaching is well attended, there is a long list of inquirers, and there were twenty-two baptisms during the first seven months of the present year.

INDIA.—Miss Budden met with a very serious accident on her way down to Almora from Bhot, where she had been on a mission tour for five months. On September 1st, when about four marches from Almora, whilst riding along what seemed a good road, it suddenly gave way, and Miss Budden and her pony were precipitated a distance of some fifty feet, after which they appear to have rolled down a steep hill face to a small stream at the bottom. The Rev. G. M. Bulloch, who knows the place well, says it was nothing less than miraculous that Miss Budden escaped without broken bones. As it was, she was sadly bruised and lacerated, and received a bad scalp wound. The native groom, a man of wonderful presence of mind, went to Miss Budden's assistance at considerable risk. He found her lying unconscious and bleeding profusely, but he bound up the wound with his turban. Some men from a neighbouring village were obtained, and with considerable difficulty they managed to get Miss Budden up to the main road again by circuitous and dangerous goat tracks, and carried her on to the Kabkote Dak bungalow. The pony's legs were broken, and it had to be killed. As soon as the news reached Almora, Dr. Lucy Nicholas went out to bring Miss Budden to Almora, which place they reached three days after the accident. Though the danger had been so great and the wounds so severe the patient was wonderfully well, and she is progressing favourably.—The Rev. W. Howard Campbell writes from Cuddapah :—"We have made a new departure this year in the way of giving small prizes to all the children in our schools who have passed their examinations successfully. If any children need encouragement it is these poor Malas. We shall need a large supply for next year. We want some dolls and any quantity of cheap coloured handkerchiefs, bags of marbles, small looking-glasses, mugs, knives, &c., and pieces of cloth for jackets."

AFRICA.—The Rev. A. J. and Mrs. Wookey have reached Phalapye on their way back to Lake Ngami, but they will have to wait there until rain has fallen, so as to be sure of water on the road. The country is terribly upset by the troubles which have come upon it this year, and Mr. Wookey fears that his people at the Lake will suffer, as there is no possibility of getting to them just now.

NEW GUINEA.—The Rev. H. P. Schlencker is to share the work of the Rev. C. W. Abel in the Kwato district, and will probably take up his residence somewhere in Fife Bay, a beautiful harbour and anchorage about forty miles to the west of Kwato.

SOUTH SEAS.—The *John Williams* arrived at Sydney at the close of her fourth voyage on October 7th, and was timed to leave again on the 23rd of the same month.—Among our announcements on the last page we record the death, at the age of sixty-nine, in New Zealand, on June 15th, of Mrs. Isabella Brine Henry, widow of the Rev. Samuel Henry, of Tahiti, and daughter of the Rev. J. M. Orsmond, another of the Society's Polynesian missionaries. Mrs. Henry was mother of Mrs. Cooper, of Samoa, and the Rev. E. V. Cooper writes respecting her :—"Mrs. Henry had spent sixty-seven years of her life in Tahiti, and from reaching girlhood until leaving Tahiti eighteen months ago—when her son, Mr. S. P. Henry, started farming in New Zealand—she had been a consistent helper of Christian work in that interesting island, and in a hundred ways had been a good friend to the natives. The only one of a large family that remained in the island, she had been a link uniting the long past with the changed present, and did what she could to keep the natives in the way of piety and progress. Her knowledge of the native language was perfection, to which she added many qualities, which made her a kind and considerate friend and adviser to the natives of the district in which she spent most of her life—a missionary, indeed, in her sphere. Her husband died more than thirty years ago, and she had long been an example of what a good and determined woman could be and do in widowhood in making a name for her children and in bringing them up after a Christian manner." Mrs. Cooper recently had the privilege of visiting her mother in New Zealand.

WEEKLY PRAYER MEETING.

THE weekly prayer-meetings are held in the Board Room of the Mission House on THURSDAYS, from 4 to 5 p.m.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

At five o'clock tea is provided (a box being placed on the table to defray expenses), when opportunity is given for conversation with any missionaries able to attend.

The following will preside during November :—

- November 5th.—Rev. R. Nobbs, Upton, Forest Gate.
- " 12th.—All-day Women's Meeting ; 4 p.m., Rev. J. P. Gledstone.
- " 19th.—Rev. J. Peace, Ponder's End
- " 26th.—Rev. W. A. Legg, B.A.



THE CROSS IN THE LAND OF THE TRIDENT. By Harlan P. Beach. The Religious Tract Society. Price 1s.

THE Student Volunteer Missionary Union is seeking to widen and increase its already valuable work by means of an educational programme. This need has long been felt by Volunteer leaders, and those on the other side of the Atlantic have been the first to seek to supply it. In connection with this programme the R.T.S. has issued a new edition of a little book written by the Educational Secretary of the S.V.M.U. for America. It is a manual intended for those who wish to study India from a missionary point of view. Into 120 small pages a really enormous amount of information relating to races, languages, customs, religions, and missions is packed, and references to existing books on the various subjects touched upon are also given.

THE STORY OF CHRIST AND HIS PEOPLE. A Series of Graded Lessons for Sunday Schools, Bible Classes, &c. London: Congregational Union of England and Wales, Memorial Hall, Farringdon Street, E.C. First Grade, Second Grade, Third Grade. First Quarter. Single copies, price 6d.

THESE little manuals are an attempt to provide more definite Congregational teaching on the Church of Christ in a graduated form. The same lesson is given in words and form suitable for an infant class, for boys and girls in intermediate classes, and for young people in Bible classes; and the series is selected to show the leading teachings of the New Testament on the relation of Christ to His people, the Church, public worship, the sacraments, and allied subjects. We shall await the issue of succeeding numbers with interest, and trust that prominence will be given to the essentially missionary character and necessarily aggressive aim of the Church—a side of truth far too much overlooked or too weakly dealt with in the Sunday-school lessons with which we are familiar.

MISSIONARY PIONEERS IN INDIA. By John Rutherford, B.D. Edinburgh: Andrew Elliot, 17, Princes Street. 1896. Price 1s. 6d. net.

A LITTLE manual of 180 pp., containing concise but carefully written biographies of Ziegenbalg, Schwartz, Martyn, Carey, and Heber. The book would be useful for reading at a working party, or as the basis of a paper for a C.E. or Guild Missionary meeting.

A VETERAN missionary being asked on his return from the East what sign of change during his ten years' absence had most impressed him, he replied, "The decline of family worship in the Christian households where I am a guest."—*Evangelical Magazine*.

ANNOUNCEMENTS.

ARRIVALS.

THE REV. R. BARON, from MADAGASCAR, overland, on September 11th.
 MRS. JUKES and MRS. WILSON, from MADAGASCAR, per steamer *Tantallon Castle*, at Plymouth, on September 18th.
 MR. A. J. GOULD, MRS. GOULD, and family, from KURUMAN, SOUTH AFRICA, per steamer *Trojan*, at Southampton, on September 19th.
 MISS CHRISTLIEB, from BELLARY, SOUTH INDIA, on September 22nd.

BIRTH.

MORRIS.—On August 16th, at Canton, China, the wife of the Rev. W. J. Morris, of a son.

MARRIAGE.

BROWN—WOOKEY.—On Friday, September 26th, at Union Chapel, Islington, by the Rev. H. Storer Toms, of Enfield, assisted by the Rev. W. Hardy Harwood, Rev. J. H. Brown, eldest son of Rev. J. Brown, of Taunty, South Africa, to Edith Emma, eldest daughter of Rev. A. J. Wookey, of Lake Ngami, South Africa.

DEATHS.

HENRY.—On June 15th, at Maara Wainku West, New Zealand, Isabella Brine, relict of the late Samuel Henry, of Tahiti, and daughter of the Rev. J. M. Ormond, of the London Missionary Society, aged 69.

HENDERSON.—On August 13th, at Bruntsfield Place, Edinburgh, Margaret Dalrymple, widow of the Rev. Thomas Henderson, of Demerara, West Indies aged 67 years.

ORDINATIONS.

AN ordination service was held on Thursday, September 3rd, in the Pitt Street Congregational Church, Sydney, New South Wales, in connection with the appointment of MR. T. HOWARD SMITH as a missionary to Peking, North China. The Rev. George Campbell asked the usual questions, the Rev. Joseph King described the field of labour, the ordination prayer was offered by the Rev. Dr. Fraser, Principal of Camden College, and the charge was delivered by the Rev. Dr. Lawes, of New Guinea. The Rev. Edwin Lewis, of Bellary South India, also took part in the service.

ON Thursday evening, September 24th, an ordination service was held at Union Chapel, Islington, in connection with the appointment of MR. J. H. BROWN, B.A., B.D., to Mission work at Calcutta, North India. Portions of Scripture were read by the Rev. W. Hardy Harwood, who also gave the ordination prayer. The Rev. A. P. Begg, B.A., of Calcutta, described the field of labour, the usual questions were asked by Rev. A. N. Johnson, M.A., Home Secretary of the London Missionary Society, and the charge was delivered by the Rev. Vaughan Pryce, LL.D., Principal of New College.

ON September 24th, at the Downs Church, Bowdon, Cheshire, MISS AGNES LITTLE COUSINS, M.D., was solemnly set apart as a medical missionary appointed to take charge of the Margaret Hospital, Hankow, in Central China. Dr. Mackennal presided, and Rev. R. Wardlaw Thompson described the field of labour. Rev. George Cousins explained the position taken by the Society as regards the dedication of all its missionaries, irrespective of the special work to which they are appointed, and then asked his daughter to speak. She followed with a statement as to her Christian faith and experience and her call to the mission-field. Dr. Mackennal offered a special dedication prayer, and Rev. S. Pearson, M.A. (formerly Miss Cousins' pastor at Highbury Quadrant), delivered an affectionate, practical, and earnest charge.

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